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A Prize Essay

On the comparative Economy of Free and Slave Labour in Agriculture. By James Raymond, of Frederick, Maryland. Published by the Frederick County Agricultural Society.

THE question before us, is a branch of the general question of slavery. But perhaps it does not embrace the most fascinating topics for discussion, which are presented to the mind by the whole of that great and momentous subject. It reaches none of those elevated objections to domestic slavery, which many of the wise and good think they discover in politics, religion, or natural law. We are now simply to compare free with slave labour, as a means of cultivating the soil. We are to answer the very natural inquiry of the farmer,* which of these species of labour his own personal advantage calls upon him to employ. If we can convince him that free labour is the best, slavery, we hope, will in time go out of fashion, like an unhandy farming tool on the introduction of a new one upon an improved model.

* The word farmer is used throughout this essay to signify one who in any way carries on the business of cultivating the soil.

This, I shall endeavour to do. I shall endeavour to show that free labour is more convenient and cheaper than the labour of slaves.

One of the most important circumstances of convenience, and therefore of profit, which can be incident to farm labour, is, that it should be easily varied in its quantity. Nothing is more variable than the quantity of labour which the farmer has occasion to employ upon his farm at different times, and under different circumstances. The changes of the seasons as they severally occur, each in their turn, call upon the farmer to make corresponding changes in the quantity of his labour. He cannot conveniently or profitably employ as much labour in winter as in summer. The fluctuations of commerce is another cause which often induces the farmer to change from a kind of farming which employs a given number of hands, to a kind which would employ a much greater or less number. For example, the state of the markets may be such, that the corn and wheat growers would find it profitable to turn their attention to the growing of wool, which employs very few labourers compared to the former kinds of farming. The soil itself, also requires frequent changes in the kind of husbandry. In modern days, the great secret of good farming is supposed to consist in a proper rotation of crops. But the most important rotation is from tilling to grazing, and *vice versa*. The good northern farmer, after tilling his lots a few years, lays them down to grass. This he calls letting his lands rest. But if he cultivated with slave labour, whilst his lands were resting, most of his labourers would also be resting at his expense.

The inconvenience of making frequent changes in the quantity of slave labour, and of suiting its amount to the requirements of the farmer, under every circumstance, must present itself to every one who reflects upon the subject. But what is more, the moral sense of society has erected an insuperable barrier to these changes. Public sentiment denies the character of respectability to men who are in the habit of buying and selling slaves. A farmer who should purchase a large number of slaves, to perform the labour of his farm in summer, and who should sell them again when winter approaches, and so on from year to year, would be denied a respectable standing in the community. But

where labour is free, and therefore the subject of contract between the employer and the labourer, these changes are frequently taking place throughout the year. The farmer purchases labour precisely as he purchases any other commodity in the market, in such quantities and at such times as he wants it. He employs his labourers by the day, the month, or the year, as best suits his convenience or interest.

Nor does the farmer, by thus regulating the quantity of his labour to suit his own convenience, thereby discommode or impose any hardships upon the labourers. Where labour is performed by freemen exclusively, hiring labourers upon a farm are not necessarily confined to that occupation. They often unite some mechanic art, or some other employment, to that of labouring on a farm for hire during the summer months. Every species of labour being respectable, because it is all performed by freemen, when the labourer is not wanted upon the farm of his employer, he is neither precluded nor unqualified from turning his hand to something else. In one shape or another, he is constantly promoting the trifold interest of himself, his employers, and his country. He is at one time employed in the farmer's field, to supply his country with bread; at another, he "guides the tool mechanic," or perhaps he has embarked upon the "mountain wave," for the purpose of transporting the surplus production of his farm labour to some foreign port. In each of these employments, he is supporting himself, furthering the interest of property-holders, and promoting national wealth. This accounts not only for the thriving condition of the labourers and employers in free states, but also for the circumstance that free states support a much more numerous population than the slave states.

But, it will be asked, if labourers are thus at liberty to bestow their labour when and where they please, what security has the farmer, that they will consult his convenience and interest in serving him? Talk to a Maryland farmer of free labour, and perhaps he will tell you that free labourers are capricious; that they will often take advantage of their liberty and forsake him, at the most hurrying season of his crops. Now, if there is any soundness in this objection to free labour, is it not remarkable that it should never be made, except by those farmers who work slaves?

Farmers in free states feel no apprehension that their farms will lie fallow for want of labour to till them, or that their crops when raised, will return into the earth for want of labour to gather them. The farmer is no more at the mercy of labourers where they are free, than mechanics or manufacturers in Maryland or England, are at the mercy of the journeymen they employ. In this system of universal liberty, there is a controlling power, a regulating principle, which like a courteous master of ceremonies, accommodates the wants of the whole world much better than any number of individuals can be accommodated by attempting violently to help themselves. In other words, the conflicting interests and necessities of each are the accommodation and security of all.

Though this sentiment, in one form of expression or another, is the basis of all modern theories of human polity, I will not ask a concession of its application to the present subject. Indeed such a concession would be yielding up the discussion. To say the conflicting interests and necessities of employer and labourer would most commodiously regulate their intercourse, is to use another phraseology to express, that free labour is preferable to slave. This being the point in dispute, I will endeavour to settle it, by showing its consanguinity to a family of maxims that have not been questioned for several centuries.

Labour and the fruits of labour both possess the same commercial properties. Labour, like the fruits of labour, is property; an article of bargain and sale; a commodity in the market, and as such, possesses the same commercial nature and constitution with every other commodity that is bought and sold. All the world agree, as a general proposition, that the most effectual method of rendering every commodity which is the subject of private property, cheap, plentiful and of good quality, and of placing it within the reach of all who wish to make use of it, is to secure to the producer of the commodity all the profits he can make by producing it; by leaving him to produce it when he pleases; to sell it to whom he pleases, where he pleases, and for the most that he can get. It is by these equitable laws, this free and unshackled intercourse, that the farmer is always able to supply himself with the coffee of the West Indies, the tea of the East Indies, the carpets of Turkey, the manufactures of

Europe, in short, with every luxury and comfort which the world affords. The effect of a different system, with regard to the products of labour, may be easily illustrated. For example: Suppose the rest of the world should say to the farmers—Gentlemen, we are now too dependant on you for existence. Meat and bread, the comforts and necessities of life, come to the rest of mankind exclusively through your hands. Perhaps you may combine to close those hands upon us, and starve all but yourselves. To prevent so melancholy an occurrence, and at all events to render ourselves independent of your caprices, we must alter the existing laws and take from you the right of disposing of your crops according to your own will and pleasure. What would be the farmers' reply? Would they not say—Fellow-citizens, take your own course. What produce we have raised, under the presumption that we were to dispose of it as we pleased, you can take and make the most of. But look out for short crops next year. We do not cultivate our lands if others are to enjoy the fruits. The world remained a wilderness until the producer was rendered secure in his rights to his produce. Depart from this policy, which has filled the world with abundance, and the earth will soon revert to its original state of sterility. Now, all I ask of the farmer, is, that he should extend this reasoning on from the fruits of labour to labour itself. I ask him to believe, that the tree and the fruit are related together by one common nature. The same principle which renders it such good policy in the rest of mankind to protect the farmer in his right to his crops, renders it equally politic in the farmer to protect the labourer in the right to his labour. Labour, like wheat, is a commodity. The farmer is the consumer of labour, and the labourer is the producer. And as the rest of the world, in order to render the farmer's wheat cheap, plentiful, and of a good quality, are obliged to protect him in raising or producing it; so the farmer can render labour cheap, plentiful, and of good quality only by securing to the labourer, the raiser, the producer of the commodity, all the profits he can make by its production.

Slavery is such an extravagant departure in man from his own acknowledged policy and principles, that the contrast becomes ludicrous. The right which a man has to his own labour is the only private property which exists by natural law. By the laws

of nature, the external world belonged to the human family as tenants in common. But while this was the case, no man would bestow his own labour upon the external objects around him, because those objects might be taken from him by some of his co-tenants, and with them would go the labour he had bestowed. To remedy this evil, to secure to man the private property he had in his own labour, and thereby induce him to become industrious, the whole external world, which was before held in common by the human race, was divided into private property also. Thus, mankind have artificially divided the whole of the external world into private property for the purpose of securing to the labourer his rights to his own labour; and then they resort to slavery to counteract that purpose! A man's natural right to his own labour is first made the basis of all artificial property; and is then sacrificed and made the subject of that very artificial property of which it is the origin and support!

I state these counter currents in human conduct for the purpose of showing that they must lead to results as opposite as their courses. If reducing the external world to private property, by securing to the labourer the reward of his labour, has been the origin of commerce, agriculture, the arts and sciences, if it has been the means of filling the world with abundance and comfort; slavery, by depriving the labourer of the rewards of his labour, and thereby taking from him the motives to industry, must of necessity be attended by contrary effects. If securing to the producer of all other commodities, the profits of producing, renders them cheap, and plentiful, and of good quality, then it follows, that in order to render labour cheap, plentiful, and of good quality, the labourer, who is the producer of that commodity, must be rendered secure in the profits of producing it. It would be as wise for the rest of the world to attempt to provide against famine by taking from the farmer the disposal of his crops, as it is for the farmer to attempt to provide against a scarcity of labour by infringing the liberty of the labourer. Leave the conflicting interests and necessities of the producer and consumer of labour to regulate it in every particular, and the heavens may become as brass and the clouds yield no rain, but the faithful hand of the free labourer will never desert the fields of the farmer. Where the labourer is free, the current

price and fair treatment is as sure to command labour, as a fair price and fair dealing is to command corn, meat, houses, land, or any thing else. If you are particularly in want of labour, let it be known by offering the smallest fraction above the current price, and like other commodities under like circumstances, it will throng you. You may thus concentrate labour to any place, for any lawful purpose, private or public, peaceful or hostile; to cultivate the soil, dig canals, make roads, erect fortifications, or handle the musket. And how grateful ought man to be, at finding human nature so constituted, that in order to command human labour, and to use it either for public or private purposes, there is no necessity of subjecting our fellow-creatures to involuntary bondage. What wisdom and benevolence is manifested by the Deity in so making the world, that every thing in it, withers beneath the influence of slavery. With reference to farming, slavery may justly be defined an unnatural and involuntary relation between the farmer, the slave, and the soil, which operates to the mutual destruction of all. If the slave is obliged to perform involuntary labour for the master, the master is also compelled to find employment and support for the slave, whether he finds him profitable or otherwise. The land is also laid under an exhausting system of contribution, and though out of heart from too much tilling, it must nevertheless be annually visited by the plough and hoe.

In matters of profit and loss, however conclusive a theory may appear on paper, it may nevertheless be justly suspected if it stands opposed to the practice of mankind. "The children of this world are wise in their generation." Mankind are selfish, and they study their interest with such care and assiduity, that as a body they are not apt to mistake it. Avarice knows the road to wealth even better than philosophy herself. If slave labour, then, is so palpably and so extremely unprofitable, how does it happen that it has been so extensively resorted to?

A slight attention to the circumstances under which slavery was introduced into the West Indies and America, by those European nations who would not tolerate it at home, will answer this question. Take England for an example. When England introduced slavery into her American colonies and islands, she had as much free labour at home as the property-holders wanted

to employ. Accordingly "slaves could not breathe in England. Their respiration could only go on in those parts of her *christian* dominions, where free labour was not to be had.— England, at that time, placed great reliance on her colonies as a source of revenue. It was her settled policy to monopolize all her colonial commerce, and to increase that commerce as much as possible by increasing the productions of the soil. Here was a widely extended territory, with a soil and climate adapted to the raising of the most profitable articles of commerce. But the country was not yet populated. An immediate supply of labour was necessary, in order to render the colonies an immediate and productive source of revenue. As a momentary expedient, therefore, and in order to derive a momentary advantage, England commenced filling her colonies with slaves from Africa. The American planters, also, consulting their immediate profit, and disregarding future consequences, and looking upon slave labour as better than none, at first fell in with the slave policy of England. But our forefathers finally discovered, that if slavery expedited the supply of labour on the one hand, it deteriorated its quality on the other. They became anxious that the country should populate with better inhabitants than the African slave. In their colonial legislatures, they imposed heavy duties on the importation of slaves, and in 1772, "Virginia was encouraged to look up to the throne and implore paternal assistance in averting a calamity of a most alarming nature." But the throne, (I mean of England) was in the habit of turning a deaf ear to American prayers. The final welfare of America was of small importance, compared to the immediate supply of the English treasury.

The same causes which induced England to prohibit slavery at home, while she was pouring them into her colonies, led Spain to pursue the same course. And so of France, and all the European powers, who were supplied with free labour at home, but had infant colonies in the West Indies or America, which would lie for a short time without cultivation for the want of labour, unless a forced, unnatural, and in the long run, an unprofitable system was resorted to, to supply the article. Instead of waiting for the new world to populate with labourers by the emigration of freemen, and the natural increase of population,

slavery was resorted to as a more speedy method of introducing labour. But the ten millions of inhabitants with which two hundred years have peopled the United States, show how small must have been the necessity of enslaving mankind in order to introduce human labour into America. Labour, like all other commodities, if it had been left free to regulate itself by the conflicting interests and necessities of mankind, would soon have found its way to the place where it was wanted, and supplied the demand. That this momentary deficiency of free labour was the sole cause of introducing slavery into America, appears conclusively from the fact, that those nations who introduced it, prohibited slavery at home, where there was free labour enough to do the work. Slave labour could only obtain where free labour was absent. The former was not able to compete with the latter where the employer had his choice.

Having accounted for the manner in which the acting part of the world have been led to employ slave labour, by circumstances which caused them to violate their own general rules and maxims, in matters of interest, I will now attempt to add a few reasons, why free labour, from the nature of things, as a general rule, must be the cheapest. The natural price of all human labour, which it requires no uncommon skill to perform, is barely a support of the labourers. Circumstances may vary this price for a time. But a bare support of the labourers, is the point to which the price of human labour is always tending. The reason is obvious. The population of any country is regulated by the means of subsistence. The means of subsistence with the labouring class is their labour. If the price of labour is such, that their labour more than supports them, they rapidly increase in numbers. This increase of labourers has a natural tendency to reduce the price of labour, precisely as the increased production of any other commodity has a tendency to reduce its price. Thus, labourers continue to increase and the price of labour to decrease, until the labour of those who have no extraordinary skill at some mechanic art, or in some lucrative profession, is barely sufficient to support them. If labourers multiply beyond this limit, pauperism ensues, and becomes more and more aggravated, until it checks the increase of population. The labour of the labouring classes becomes inadequate for their support, and

immense numbers of them must perish for want of food, or be fed at the table of public bounty. This is at present the case in England and in most of the old countries in Europe. At the present prices of labour in England, the labour of the labouring classes is not sufficient to support them by several millions of pounds sterling. This deficiency is now made up by the poor rates; but if the labourers were slaves, it would be supplied from the private pockets of their masters. Admitting, then, that a slave population will do as much work as a free, and that each will consume the same value of food and clothing, and the present amount of the poor rates in England is the precise sum which the immediate employers of English labour save to themselves by its being free instead of slave.

But to talk of a slave's using the economy, and doing the labour of a freeman! The word slave is but another name for a lazy, wasteful, faithless fellow. It never was doubted, that a man constantly stimulated by the considerations that his character, his wages, in short, his living depends upon the industry and fidelity with which he labours, is much more active than he would be if he was put in motion by no other stimulant than the fear of punishment. Free labourers are always more or less animated by that active principle which may be seen in its full and most beautiful display by attending the ploughing match of our society. There is a constant rivalry among them, who shall maintain the character of doing the most work, in the shortest time, in the best manner. Among slaves, this rivalry is reversed. The question with them is, who shall do the least work, in the longest time, in the worst manner, and escape punishment. I do not claim that there is no exception to these general rules. But these are the different principles, with which nature has furnished man, as the general regulators of his conduct in the different predicaments of free and slave. With regard to the expense of supporting a free or slave population, I will only remark, that if the food and clothing of slaves may be a little coarser than that of freemen, that consideration is counterbalanced by the superior economy of freemen in the consumption. The motives of a poor free labourer to use the strictest economy in living, and the temptation of a slave to be wasteful, are engrafted upon the same principles of human nature which

lead the former to be industrious, and the latter to be idle, and they operate with the same force in the one case as the other. To sum up our reasoning, it amounts to this. A free population of labourers cause the earth to produce vastly more, and of that production they themselves consume vastly less than a slave population. In either case, the labourers only deduct what they consume from what they cause the earth to produce, as the price of their labour, and the remainder goes to the property holders.

The doctrine that a bare support of the labouring classes of society, is the natural price of their labour, may seem to lead to the conclusion, that a poor free labourer can never rise above his poverty. But such a conclusion by no means follows. We have been viewing labourers as a whole class of society, and not as individuals. When viewed as a member of the labouring class of society, each active individual labourer is considered as incumbered with his share of the old, the young, and the infirm, which his labour must support besides maintaining himself. But when we view labourers, or any other class, as individuals, we see that the burden of supporting the weak is not laid thus equally upon the strong. We see strong and healthy labourers, in the vigour of manhood, unincumbered with an equal proportion of the weak and infirm. If such a labourer, so circumstanced, could only support himself, if he could lay up nothing by his industry, the weak and the infirm, and those whom they incumber, could not exist. Therefore, in a country where the price of labour stands precisely at its natural point, where it supports, and only supports the labourers as a class, a young, healthy labourer, who only labours for himself, will be able to rise above his poverty. He will be able to lay up each year, as much as he would have to expend in supporting the young, the old, the sick, and the unfortunate, if he bore his share of these burdens. With good management, the savings of one year become a helping fund the next; the use of which, added to the income of his labour, quickens his pace from the vale of poverty, and in a few years he finds himself among the substantial property-holders of the country.

In further proof of the position that slave labour is expensive, I would ask, where has slavery principally centred? In the most fertile countries, and in southern climates, which grow the

most profitable productions. The reason is, that slavery is a tax that poor soils and cold climates cannot endure. The cost of cultivating an unproductive soil with slaves, is more than the productions of the soil will bring in return. A lazy, negligent, wasteful slave, upon a cold, sterile, ungrateful soil, instead of producing any thing for the support of his master, would starve himself. But cold countries and comparatively unproductive soils are cultivated with free labour to great advantage. Switzerland, Scotland, and New England, are striking examples. The freedom and character of the labouring population, render each of these countries, to which nature has not been liberal in her gifts, populous and wealthy. But reduce the free labouring population (if it were possible) to a state of slavery, and no man can doubt the consequences that would follow. Pauperism and famine would ensue, until it reduced the population to the number which could live in idleness and waste, upon a poor, half-cultivated soil.

Lastly, let me particularly remind the farmer, that the economy, industry and good husbandry of labourers, are not more effectual in increasing the population of a country, than they are in enhancing the price of lands. The price of land is every where affected by the character and number of agricultural labourers upon it. Land without labourers, is good for nothing. It might as well be water, as the most fertile soil. It is the labourers upon the sandy plains of Rhode Island, that make them bear a higher price than the fertile bottoms of the Mississippi. The difference in the price of land in old and new countries, is mainly owing to the circumstance, that the former are filled with labourers and the latter not. Some suppose it is the presence of those who consume the produce of the soil that raises the price of land. But it is the presence of labourers. The produce of the soil may be consumed any where, but a man must be upon the soil in order to cultivate it. For example, our flour bears about the same price, whether those who consume it reside in the county, in Baltimore, or in London. Let all the people of Frederick county suddenly substitute a different bread stuff in the place of wheat, and if the rest of the world continued to make use of wheat for bread, the price of our wheat would experience no perceptible change. The price of wheat remaining the same,

the price of the land which produces it would also remain the same. But let all the labourers leave Frederick county, and let it become impossible to supply their places for half a century, and our lands would be worth no more than lands of the same quality and advantages in a new country. So clear it is, that it is the presence of labour to till the land, which gives it its chief value.

But the price of land is affected by the quality of the labourers, as well as the number in the country. If the labourers are so negligent, idle and wasteful, that they consume as much, in value, as they cause the land to produce, the land is still of no profit to the owner. The value of the land is regulated by the value of the surplus produce which it yields after deducting the support of the labourers. A man's farm, therefore, may be of no value from three causes. First, that it is situated in a new country, where there is no labour to cultivate it, or where the quantity of land so far exceeds the quantity of labour in the country, that every man who chooses, can find land enough to cultivate without paying any thing for the use of it. In this state of things, land, like air and water every where, is one of the common elements. There is more than enough for every body in the country to use as they please, and therefore no body pays for the use of it. Secondly, a man's farm may be of no value, because the quality of the soil is so indifferent, that the labour to cultivate it is worth as much in the market, as the produce which it yields. If a farm is so poor that it takes twenty dollars' worth of labour, at the market price of labour, to raise twenty dollars' worth of produce, at the market price of produce, the farm can hardly be said to have any value. True, the owner may labour upon his farm, and thus procure a living. But he lives, strictly speaking, not upon the income of his farm, but upon the income of his labour. His farm pays him no more for his labour than his neighbour, who cultivates richer land, is willing to pay for the same labour. It follows, thirdly, from what has been already said, that a rich soil, in a country where there are labourers enough, may produce no income to the owner, because the labourers are so idle, wasteful, and negligent, that they consume as much in value as they raise. This course of reasoning is fully sustained by the low price of the most fertile land in all

new countries where labour is scarce; the high price of comparatively poor land at the north, where the labouring classes are the most industrious, economical and thrifty, and for the depreciated price of first-rate lands in Maryland, where the labourers are idle, and wasteful, and unfaithful, because they are slaves.

But it is time to conclude an argument, which the public are not prepared to believe. The period has not yet arrived, for the American public to give full credence to any part of the truth on the subject of slavery. But if slavery continues, that period will come. Our form of government, our whole policy in every particular, with the exception of African slavery, is calculated to fill the Union with as dense a population as ever existed in any country. The limit of population is the means of sustaining life. These means are the most fully developed, and produce their utmost effect in free governments, where every citizen is left in the full enjoyment of his rights, and where he is permitted to push his way by the exercise of all his talents, skill and strength. When, from these causes, the United States shall teem with an overflowing population; when, as frequently happens in all populous countries, some change in national affairs shall suddenly throw the poor free labourers out of employment; when poverty and want, hunger and cold, shall excite them to phrenzy, and drive them to desperation; when to this shall be added the aggravating circumstance, that in order to sustain the system of African slavery, millions of the American poor are expelled the farmer's field, where it is their birthright to labour, that they may live; then will be the time, for truth to burst upon a nation, which thought to reconcile the conflicting powers of the moral universe: A nation which continued to worship slavery as a household goddess, after it had constituted liberty the presiding divinity over church and state.



Customs of the Gold Coast.

[FROM MEREDITH.]

[According to the most modern charts, the Gold Coast lies between four degrees and forty minutes, and five degrees and

forty minutes of North Latitude; and from the meridian to about three degrees West Longitude.]

The customs of the Gold-coast are numerous; some of them abound with absurdity. The vile practice of *Panyaring*, a custom attended with the most pernicious consequences, but confined chiefly to the Fantee country, deserves particular notice. If a person became involved in debt, and was either from want of ability, or from whatever motive, dilatory in the discharge of it, the creditor was at liberty to seize and confine, or, according to their phrase, “panyar,” any person or persons belonging to the said family, or even to the same country, state, or town, with the debtor; and if opportunity offered, they were sold, without delay or ceremony. This destructive practice was carried to such an extent during the slave trade, that many innocent persons were sold. For, besides, the customary mode of proceeding in such cases often offered a plausibility or pretext for imaginary debts being contracted, and offences committed. No man had a lawful right to question the justice of the seizure; and every needy person, for the promise of a reward, or a portion of the spoil, might seize and sell without restraint; and very frequently the person, at whose suit panyaring commenced, would retaliate; which never fails to extend it to a ruinous issue.*

A practice is rigidly observed every year, and happens in August. It has some similitude to the custom followed up by the husbandmen, when the labour of getting in the harvest is at an end. It is a season of mirth and joyous festivity; it continues for six or eight days, and a cessation from labour is observed during that period.

Antecedent to this festival, when yams are fully grown, they celebrate the occasion by feasting and rejoicing.

In general, the natives are particularly, and in some places they are especially interdicted from eating yams, until they arrive at full maturity, which is a most prudent caution, for yams,

* *Panyaring* is rather a law than a custom; and though sometimes prostituted to bad purposes, is frequently the only way to recover a just debt: if done improperly, it would probably be the ruin of any one practising it.

before they are perfectly ripe, are unwholesome, and even dangerous to be eaten.

On the death of any person, it is an invariable custom to solemnize the event, by a conjunction of condoling and carousing. If the person be of consequence, this custom is observed very extravagantly. For, not only every branch of the family contribute, but the friends of the dead come forward with something emblematic of the regard they had for the deceased, or respect for the family. Cloth, spirits, and gunpowder, are generally lavished on these occasions; and until the body is deposited in the ground, it is a continual scene of dancing, singing (or rather shouting), firing volleys of guns, and, at intervals, lamentable exclamations, that do not betoken much *real* anguish or sorrow. It is necessary to remark, that all this is a customary action that must be followed, and the actors are principally persons employed for the occasion, who have no inward feelings of grief, excepting what sympathy will create. After the interment, and when calmness, we may say, is restored, we then behold real sorrow and affliction, and the habitation of the departed may be appropriately termed the house of mourning.

There is great attention shown in this country to the dead, and in proportion to rank, family, or the situation the person was in. The body is exposed to public view, decorated with the riches and ornaments of the country, for three or four days, and sometimes six; and when buried, gold, valuable pieces of cloth, and other articles, are put into the grave. In some places human sacrifices take place, and the victims are selected according to the rank and quality of the deceased.

In the year 1800, when a king of Apollonia died, one or two human beings were sacrificed every Saturday, until the grand ceremony of making custom took place; which did not happen till six months after his decease. On that occasion, upwards of fifty persons were sacrificed; and two of his youngest wives were put into the grave. The lid of the coffin was covered with human blood, and gold-dust sprinkled upon it, and much gold and rich cloths were deposited in the grave.*

* Much cruelty is practised, both on human beings, and also on animals, that are killed on these occasions.

The practice of depositing riches with the bodies of persons of consequence, is of very ancient origin.

Josephus tells us, that “king David was buried at Jerusalem, with a solemnity of royal pomp and magnificence, that was glorious in the highest degree; and over and above the splendour of the ceremony, his son Solomon deposited in his monument an inestimable treasure.”* And we are told, that when Alexander the Great had Cyrus’s tomb opened, there was found therein a bed of gold; a very rich table, drinking-cups, and many fine vestments. The Egyptians were accustomed to this practice; for in their mummies were frequently found very precious ornaments.†

There is a rigid observance paid to certain days of the week, as it regards a cessation from labour. On Tuesdays the fishermen do not cast their nets; Friday is held sacred by some; and men in easy circumstances observe their birth-day.

Polygamy.

Polygamy exists on every part of the coast. A man is at liberty to have as many wives as he can maintain.

Religion.

When we take a view of religion in this part of Africa, we shall find it to consist of a mass of barbarous superstitions, which have been handed down among them from time immemorial; and which they continue to observe, merely on that account.

They have some idea of a Supreme Being; but it is so imperfect and confined, that nothing pleasing or satisfactory can be extracted from it. They appear to hold the Moon in greater veneration than the Sun, for they welcome her appearance with rejoicing.

Superstition is so firmly planted in this country, and holds its sovereignty so triumphantly in some states, that all the calamities that befall them, are to be ascribed, in a great measure, to the implicit confidence and obedience paid to it. In some pla-

* Jewish Antiquities, lib. vii. chap. 12.

† Stackhouse’s History of the Bible.

ces, no act of any consequence will be attempted without first consulting the object of worship, through the medium of a set of cheats and impostors. Their object of worship; no matter what it is, goes by the indefinite term, *Fetish*,* and those persons Fetish men or women; for women are considered as capable of concealing the mysteries of their superstition, and expounding the perfections of their Fetish, as the men. Where monarchy does not exist, and where the government is lodged in the people, those persons assume much consequence, and sometimes arrogate much authority, and employ certain means, which generally carry destruction with them, to secure and enforce their power. If any person offend the Fetish, by either disregard, or by destroying any thing appertaining to it, he is not safe, unless the injury be fully requited, or the anger of the Fetish appeased by presents or sacrifices, in proportion to the offence and the circumstances of the offender.

The votaries of the Fetish gain their livelihood by these sorts of exactions: and woe unto the person who disputes their power! †

General Observations.

It was considered necessary to lay down this general view of the Gold-coast, before its different parts were examined; that the reader may be enabled to form some judgment of the country, before he is carried further; and whatever opinion he may have formed, he would be better pleased with the Gold-coast, if a more correct knowledge of the country inland could be obtained: as our knowledge of the sea-coast does not entitle us to form a

* Fetish is derived from the Portuguese word *fetischo*, witchcraft.—Dalzel's History of Dahomey.

† *Fetish* is a word of great licence, and applied in a great variety of ways: it frequently means any thing forbidden. One man refuses to eat a white fowl, another a black one; saying, "it is *fetish*!" There are places into which they do not wish a White man to enter; enquire, Why? They are *fetish*! To kill an alligator, or a leopard, is *fetish* in some places. If a person be poisoned, or unwell, in a way they cannot account for; it is *fetish*! In lieu of an oath to prove the truth of any assertion, they take *fetish*!—*Fetish* is the *Obi* of the West Indies; *fetish* people the conjurers, the physicians, the lawyers, the priests of the country.

solid opinion of the country at large, either as it regards the improvement of trade, or cultivation.

Every country we hear of in the interior produces gold; whereas, on the coast, there is but little to be obtained in comparison. All the ivory exported from this coast, is procured inland; and what an extensive and fertile country must it be, to afford liberty and pasture to such numerous herds of elephants, which doubtless might be trained for the same uses and purposes they are applied to in the East? We have yet reason to think that the domestic animals inland, are larger than on the coast; sheep particularly. The writer has seen and eaten part of a sheep, brought from the kingdom of Eyio, which weighed, upon the authority of a Dutch gentleman, one hundred and thirty-two pounds, cleared from the offal. He has likewise seen with the king of Ashantee's army, sheep of a large size: this proves, that the pasture inland is more rich than on the sea-coast.

The natives are in want of many articles we can give them, and can tender in exchange what is considered by us valuable. Excepting the coast of Guinea, we have shown a disposition, in all our foreign possessions and settlements, to improve them, and become acquainted with their productions: that this country, although so near home, and so capable of many important advantages, should remain so long neglected, must create much surprise in any person who has a knowledge of it.

The country is not distinguished with Eastern splendour; art is scarcely known in it; and we have only to view nature, but we see her in all her variety and elegance of dress.



Extracts from Correspondence.

From a gentleman in Mississippi.

I have much pleasure in informing you that the obtaining signatures to the memorial goes on, without scarcely the appearance of opposition. Almost every man to whom it has been presented, has entered promptly and warmly into the views of the subject which it presents. I am persuaded that there is an increasing approbation of your godlike Society, throughout this

country generally. And I indulge the hope, that the day is not far distant when Mississippi will rank among the states which are active in promoting its noble designs.

From a gentleman in Alabama.

Though I did not raise an Auxiliary in my field of labour, yet I circulated the Journal, which has hushed the tongue of slander, and at least led those who have read for themselves, to give up their prejudices, and view your Society, as acting from good motives. I received nine dollars as donations to the Society; which, with Mr. ———'s subscription, and my own for the last two years and the present year, makes seventeen dollars; and the balance I intend as a small mite towards the good cause. 'Tis true it is small. Oh! that all, in proportion to their abilities, would do but as much.

From another in the same State.

I have just seen a No. of the African Repository, and from a cursory reading of it, am induced to entertain a more favourable opinion of the motives and object of the Society by whose order the work is published, than I had before done. The benevolent intentions of the first promoters of the Society are not to be doubted; nor is it less certain, that "there are men actuated in some instances by a kind of mistaken enthusiasm, and in others by a spirit of mischievous intent," who have attached themselves to the Society;* and, regardless of consequences, would plunge us into all the miseries that would result from an indiscriminate emancipation of slaves, to gratify their mistaken ideas of humanity. Such, I believe, is the impression which mostly obtains in this section of country; and as nothing but a correct knowledge of the principles which actuate the Society, can tend to dispel the seeming prejudice which exists against it, I request you to forward the Repository, for which I enclose the amount of the annual subscription.

From a gentleman in Kentucky.

I enclose you five dollars, in United States paper. I believe I am in arrears for the last volume of the African Repository; if

* We are not aware that this is the case; and hope that our correspondent may yet see reason to change his opinion.

so, please give me credit for payment, and the amount that is over, hand to the Treasurer of the Colonization Society. I wish it was a hundred times as much, as there is no benevolent enterprise of the memorable age in which we live, which I look upon with deeper interest, than that of colonizing the blacks in Africa. I have lately lent the Journal to one or two influential individuals; and intend to continue to do so, until I obtain some subscribers.

From a gentleman in Ohio.

I have no doubt, that within the present year, there will be small Auxiliary Colonization Societies in every village of any importance in this State. These Societies will, doubtless, each take the Colonial Journal, than which, nothing would be as likely to affect the public mind. Your Agent, when he organizes Societies, might give some discreet person in each, a hint to furnish some editor in his neighbourhood, from time to time, with such articles from it, as may appear calculated to advance the scheme; and this, in my opinion, would tend powerfully to promote your cause.

From another in the same State.

Still our cause is successful to a most encouraging degree in Ohio. New and powerful advocates are arising in every direction, and new and valuable Auxiliaries are springing up as by enchantment.

From another in the same State.

It is pleasing to observe the unanimity and zeal manifested here in the Colonization cause. Measures have been already adopted by our Board of Managers, to augment the number of members in the Society, and to extend branches thereof into various townships in the county; as well as to enlist the Clergy, and other influential gentlemen, within the sphere of our operations in the cause of the Society.

Massachusetts Convention.

At the meeting of this Convention, May 31, 1827, the Rev. Mr. Gurley, Secretary of the American Colonization Society, introduced the objects and plan of that Society, and solicited the notice and approbation of the Convention. The subject was referred to the Rev. Mr. Edwards, of Andover, Rev. Dr. Willard, of Deerfield, and Rev. Mr. Pierpont, of Boston; who made the following REPORT.

The Committee to whom was referred the communication of Mr. R. R. Gurley, in relation to the American Colonization Society,—requesting that the favour of this Convention may be shown to its objects, and making certain suggestions as to the manner in which those objects may be promoted by this body,—have considered the subject referred to them, and respectfully report;

That in the opinion of your Committee, the objects of the American Colonization Society are such as must be approved by humanity and an enlightened patriotism; and such as especially commend themselves to the countenance of a free Christian community: and That, although it does not fall within the circle of this Convention's specific duties, nor yet of its powers, to appropriate any part of its funds to the advancement of any of the Society's objects; yet it is competent for this Convention to show to the Society a fraternal sympathy, and not only to give it a word of cheering and encouragement, but to recommend it to the individuals who compose this body, to co-operate with that, in such manner, and at such times, as to each individual shall seem to be pointed out by Christian prudence and benevolence. Your Committee therefore recommend that it be

Resolved, That this Convention, approving the objects of the American Colonization Society, and being earnestly desirous of seeing its efforts prospered of God, and favoured of man, do recommend it to the several members of this body who are disposed actively to co-operate with the Society, to lay its claims before their respective congregations, at such time and in such manner as, in their judgment, may best conduce to the interests

of personal freedom, national security, and that righteousness and peace which belong to the kingdom of our Lord Jesus Christ.

By order of the Committee,

Boston, May 31.

J. EDWARDS, *Chairman.*

Voted, That this report be accepted.

A true Copy from the minutes of the Convention.

Attest, JOHN CODMAN, *Scribe of the Convention.*

Connecticut Convention.

At an annual meeting of the Convention of the Congregational Clergy of Connecticut, at Hartford, May 2nd, 1827;

Resolved, That this Convention does cheerfully recommend the American Colonization Society to the charitable consideration of the Congregational Churches in this state, as an Institution worthy of the patronage of Individuals, of the States, and of the Nation.

Resolved, That this Convention cordially approves of the measure proposed by several Ecclesiastical bodies in our country, of making collections in the churches for the Colonization Society, on the Sabbath immediately preceding or succeeding the Fourth of July; and that they recommend such annual collections to the churches and congregations in this State.

Passed in Convention.

THOMAS ROBBINS, *Secretary.*

Ohio Methodist Conference.

At a special meeting of the Ohio Local District Conference of the Methodist E. Church, held June 18th, 1827, present about forty Ministers, and a large number of spectators; after an address on the objects and character of the American Colonization Society, by the Rev. M. M. Henkle, the Agent, the following resolution, moved by S. Bostwick and seconded by Rev. E. Booth, was carried by a unanimous vote of the Conference, and was also approved by a unanimous vote of all present.

Resolved, That this Conference cordially approve the benevolent objects of the American Colonization Society; and that all the Preachers within its jurisdiction be, and they are hereby earnestly requested to deliver public addresses, and to take up public collections, in support of the Colonization cause, on the FOURTH DAY OF JULY, annually, or on the Sabbath immediately preceding or succeeding that day, wherever it may be found practicable.

Signed June 18th, 1827. CHARLES ELLIOTT, *President*.

S. BOSTWICK, *Secretary*.

From the Vermont Chronicle.

Colonization Society.

The American Colonization Society is becoming a subject of great and increasing interest throughout the United States. It is one in which *every American citizen* ought to feel a *deep interest*. The peace and prosperity of the Union—the preservation and perpetuity of our free institutions—the love of Freedom—the cause of suffering humanity—the extension of the lights of science and civilization, and above all, of the Gospel of Peace, through the dark regions of Africa, all cry aloud for aid, in this great and glorious undertaking.

Many religious societies of different denominations in our sister States have resolved to take up collections, in aid of the Society, on some Sabbath near the 4th of July next. The Board of Managers of the Vermont Society, auxiliary to the A. C. S., resolved at their last meeting to recommend a similar measure to the several religious denominations within this State.

It is, therefore, respectfully and earnestly recommended to the Rev. Clergy of the different religious denominations in the State of Vermont, to call upon their respective Congregations, on the Sabbath next preceding, or immediately succeeding the 4th of July next, to contribute something in aid of the great and benevolent objects of the A. C. S.—And also, should it be agreeable, to adapt their sermons, on that day, particularly, to this important subject.

One of the Managers.

Editors of Newspapers, in Vermont, who are friendly to the objects of the Society, are requested to give the above a place in their respective papers—and make a draft upon their own benevolence, for so doing.

N. B. It is requested, that such sums as may be collected, be forwarded to the Treasurer of the Society, at Montpelier, in October next, by the Representatives of the several towns.

[In the paper containing the preceding article, the editor of the Chronicle makes the following remarks.]

We invite attention to the notice respecting the Vermont Colonization Society, which we publish to-day. It is to be hoped that our fellow-citizens, and more especially the Clergy, will prepare themselves to act intelligently on this subject, as patriots and as Christians. The object of the Society is one, we all know, that cannot be effected without effort—united and persevering effort; resembling in this respect every other great and noble undertaking for the benefit of the human race. Notwithstanding the toil of its friends for near two thousand years and the blood of its many martyrs shed in the cause, even the knowledge of our holy religion is yet confined to a comparatively small part of the human family. Often do we think of Clarkson, devoting his whole soul to a cause like this, in his “fervent prime,” and never “bating one jot of heart,” till he saw his labours crowned with a glorious though long delayed triumph.—Often, too, do our thoughts recur to Milton,

“Whose soul was like a Star and dwelt apart,”

so pure and elevated was it, even while he was devoting the best years of his life to controversies that he was conscious were beneath his genius, that he might gain for himself the “right of lamenting the tribulations of the Church, if she should suffer, when others that had ventured nothing for her sake, have not the honour to be admitted mourners. But,” he continues, most characteristically, “if she lift up her drooping head and prosper, among those that have something more than *wished* her welfare, I have my charter and freehold of rejoicing to me and my heirs.”

When one is conscious of not having done what he might to promote her well-being, what, indeed, has he to do, to rejoice or

mourn with a glad or a weeping country? Such sympathy belongs to those whose souls are not shut up in the narrow prison house of *self*—to those who have learnt the lesson of self-sacrifice, in obedience to the commands of duty, for the good of others. We know some such men—they are indeed “the salt of the earth.”

From the New Jersey Patriot.

New Jersey Colonization Society.

The Ministers of the Gospel, of every denomination, throughout the State, are most respectfully and earnestly requested, to take up a collection in their Churches, either on the Sabbath, immediately preceding, or on that succeeding, the Fourth of July next, in aid of the funds of the Colonization Society of New Jersey, or of the National Society, and transmit the same to Robert Voorhees, Esq. of Princeton, the Treasurer of the New Jersey Colonization Society.

ROBERT T. BAIRD,

June 14.

Secretary of the Col. Soc. of New Jersey.

P. S. Editors of newspapers throughout the State, are requested to publish the above notice.

From the above extracts, as well as from our previous publications, our Friends will learn how manifestly and rapidly our design is gaining in the favourable opinions of the public, and how extensively the disposition prevails to render the joyous associations of the approaching Anniversary of our National Independence tributary to the great work of charity in which we are engaged.

Liberality of a Grand Jury.

Centreville, Md.

DR. SIR: The Grand Jury of Queen Ann's County, at the late May term of the Court thereof, having determined to appropriate their Coltage fees, as they are usually termed, in aid

of the funds of the American Colonization Society; I with much pleasure avail myself of the present favourable opportunity, the first which has offered, to forward the amount, 12 dollars 50 cents, which I do through the politeness of Richard S. Cox, Esq.—The Society will accept this mite, together with the best wishes of the Jury, for the increasing prosperity of its highly laudable, and most philanthropic undertaking.

I have the honour to be,

Rev. Sir, Yours truly,

EDWARD TILGHMAN, *Foreman*.

Rev. R. R. GURLEY.



Liberality of Masons.

At a meeting of Asylum Lodge, No. 6. working under a charter from the Grand Lodge of the State of Mississippi, on Tuesday evening, 3d of April, 1827, the following resolutions were offered and unanimously adopted.

Resolved, That the sum of twenty dollars be appropriated to the American Colonization Society, to aid them in their humane and benevolent design, of removing the free persons of colour, who are desirous of emigrating to Liberia.

Resolved, That the Worshipful Master, (B. LEA, Esq.) be appointed a Committee of Correspondence, to express in the most appropriate terms, our entire concurrence in the sentiments contained in the communications from Winder Lodge.



From Liberia.

GRAND CAPE MOUNT,

Is distant about 48 miles, due north-west from Cape Montserado—and receives its first epithet to distinguish it from Little, or Half Cape Mount, situated near the centre of Liberia Bay.—The Cape rises from a level country, on a base of about four miles in diameter, to an obtuse point about 900 feet above the level of the sea, by which it is surrounded on three sides. Its sides are thickly wooded with evergreens to the very summit—to which the ascent is practicable on every side, but easy on

none. The mountain is composed in a great measure of detached rocks of all sizes, compacted together with a redish clay, and covered by a thick exterior stratum of vegetable loam.—Several springs of excellent water descend from different parts of the mountain—of which it is singular that one of the largest rises at the elevation of about six hundred feet from its base.

The Pissou River is a broad, very irregular, and sluggish body of water, which has been traced to the distance of about 100 miles, nearly in an eastern direction from the Cape, the base of which it partly embraces, and washes on the eastern and northern sides. This inlet is narrow at the place of its junction with the sea, and, like the other rivers of Africa, obstructed by a shoal, over which boats can pass in safety only during the dry season. A safe inland boat-navigation is afforded by the Pissou to the distance of one and a half day's sail from the Cape.

The anchorage to the Northward of the Cape is good, and the roads sheltered from the S. and S. Western winds prevailing in the bad season of the year—and the landing, on the beach as safe and easy, except during a strong North-Westerly wind, as at Cape Montserado.

When it is recollected that nearly all the trade of this coast derives its origin from the productions of the interior, and is consequently most valuable and abundant at those places which enjoy the best facilities for an extensive inland communication, it must be expected that the outlet of the Pissou must be the natural depot of such products of the country as constitute the objects of foreign traffic. The safety and convenience of the roadstead, and landing, by encouraging the visits of trading vessels, have also given to the natural advantages of the place for interior trade, their full effect. As a slave market it was long second only to Gallinas and Trade Town, on this section of the African Coast. And since the late decline of that trade, its importance as a staple for Ivory and Camwood, particularly the latter article, has fully appeared in the very extensive shipments of it, annually made both directly from Cape Mount and indirectly by way of Cape Montserado.

The importance of this position, viewed in relation either to Colonization or trade, could not escape the observation of the conductors of the different foreign establishments in this country. The government of Sierra Leone has more than once, it

is believed, submitted proposals for the purchase either of the territory, or occupancy of the Cape. The same object has in one instance at least during my residence in this country, been attempted by the gradual introduction of English influence, and the establishment of commercial ties, through the medium of private traders. But the extreme jealousy of foreigners, which very strongly marks the character of the people, has hitherto defeated both attempts; and preserved to them their territory and their independence.

But of this patriotic constancy the merit appears to have belonged to the people much more than to their chiefs, whose short-sighted policy, if not over-ruled by the better sense and juster views of their subjects, is seldom proof against a powerful appeal to their immediate, and private interest.

I had long been expecting an occasion favourable to the introduction of proposals to the Chiefs for admitting a Colonial establishment at this place.

I send the preceding unfinished.—We have bound the Cape Mount Chiefs to admit no foreigners—but cannot yet prevail on them to admit us, except as traders.—*Feb. 10, 1827.* J. A.

OFFICERS, Civil and Military, of the Colony of Liberia, for the political year beginning September, 1826.

NAMES.	OFFICERS.	BY WHOM APP.
J. Ashmun	Agent.....	A. Col. Society.
Lot Carey	Vice-Agent.....	Colon. Electors.
Elijah Johnson } S. L. Jones }	Of the Council Board	Ditto.
A. D. Williams	Treasurer	Ditto.
Allen James	Sheriff	Ditto.
R. Sampson } Cornelius Brown } John H. Foulks } Wm. L. Weaver }	Magistrates	Colonial Agent.
Joshua Steward } S. L. Jones }	Clerk of Court of Sessions	Ditto.
John I. Barbour } Reuben Dongey }	Constables	Ditto.
Harris Clarke } Daniel George } James Fuller }	Agricultural Board	Colon. Electors.
Benjamin Johnson } Richard White }	Health Officers	Ditto.
John Griffin } Wm. Holanger } James Bantam }	Directors of public Labour	Ditto.

Caldwell Settlement.

Allen Davis	Steward	Colonial Agent.
James Kirby	Board of Agriculture for Caldwell ..	Cald'll. Electors.
Lemuel Clark }		
John Trueblood }	Health Officers	Ditto.
Urias Palen }		
Bennit Demery }	Directors of public Labour	Ditto.
Matthias Bowe }		
Matthias Jordan }	Constables of Caldwell	Ditto.
Jacob Cole }		

Military Officers—Colony.

Colonial Staff.	Ja's. C. Barbour	Captain of Independ't. Volunteers, } and Senior of the Staff	Volunteers.
	Frederick James	Captain of Artillery Corps, and 2d } of the Staff	Artillery Corps.
	Allen James	Captain of Caldwell Infantry, and } 3d of the Staff of the Colony }	Caldwell Inf'try.

Independent Volunteers of Monrovia.

A. D. Williams	1st. Lieutenant	Indep. Electors.
Jorden Williams	Ensign	Ditto.
A. Curtis	Sergeants	Ditto.
Robert A. Barbour }		

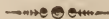
Artillery Corps.

William L. Weaver	1st. Lieutenant	Artillery Corps.
Elijah Johnson	2d. do.	Ditto.
William Draper	Ensign	Ditto.
J. W. Prout }	Sergeants	Ditto.
Lewis Johnson }		

Caldwell Infantry Corps.

Jonathan James	Lieutenant	Cald. Inf. Corps.
Washington Davis	Ensign	Ditto.

NOTE.—The fees of office constitute the compensation of some of these Officers.

*To Auxiliaries and Friends.*

The efforts of the several Auxiliary Societies, and of all who desire the prosperity of our Institution is now earnestly sought, to enable the Managers, seasonably to fit out one or two expeditions for Liberia. Great disappointment, has been heretofore experienced in consequence of failure to make early remittances to our Treasury. Nothing can be more important than that all sums collected by Auxiliary Institutions, or by Clergymen, should be placed without delay at the disposal of the Society.—

Great exertions to raise funds, are now indispensable to the accomplishment of our object; and we invite all who may have, or who may obtain donations, to transmit them immediately to RICHARD SMITH, Esq. of this City, Treasurer of the Parent Society.

Contributions

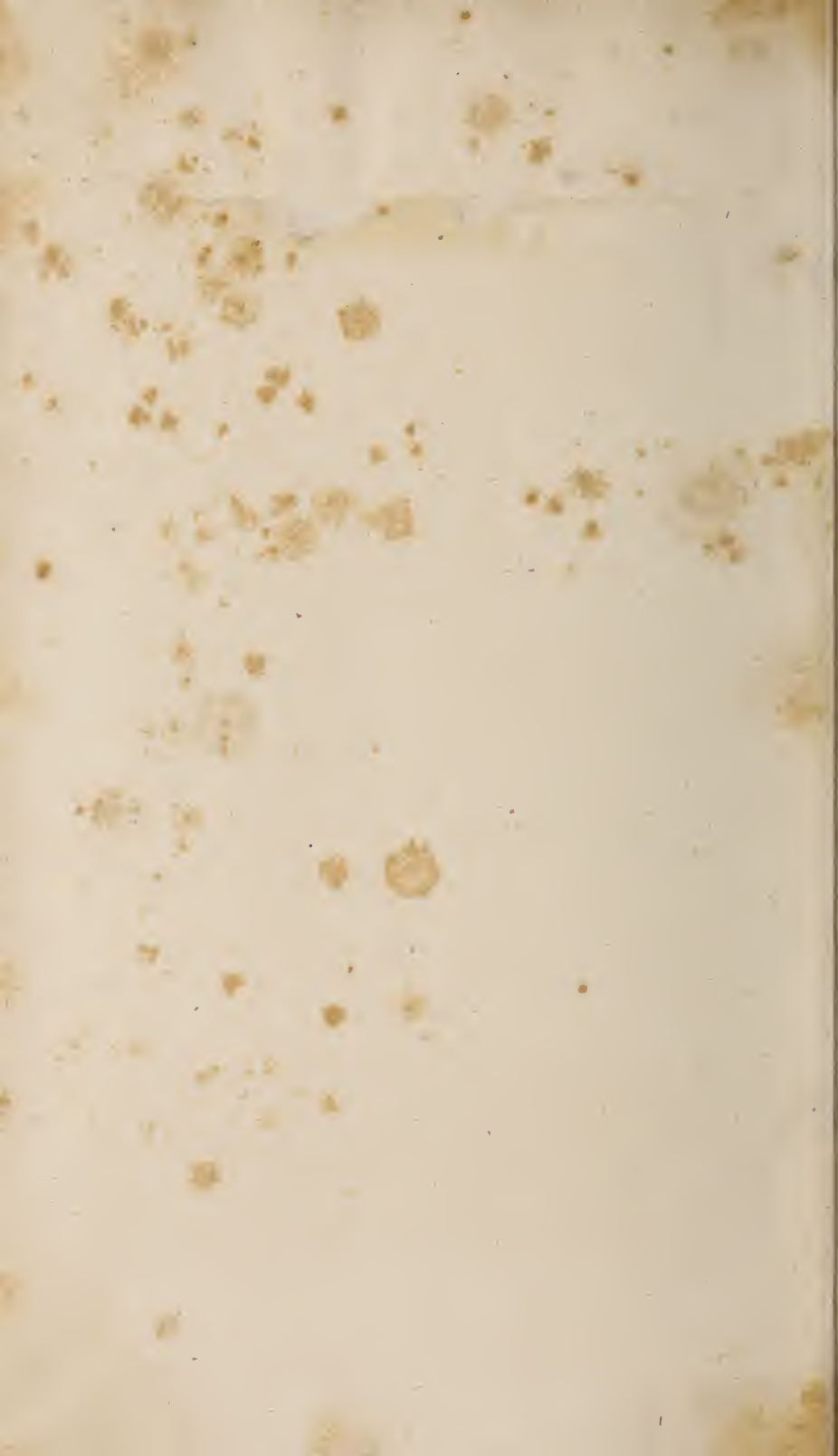
To the American Colonization Society, from 18th May to 30th June, 1827.

Columbus Lodge No. 5, of Free and accepted Masons, Columbus, Miss. per C. H. Abert, John B. Linsy, and John H. Hand, Esqs.	\$20
Cassin Lodge of Ancient York Masons, Baltimore, per Mr. Howard,	30
Hiram Lodge No. 9, Washington, Miss.	30
Asylum Lodge No. 6, Woodville, Miss.	20
Repository,	113
Lieut. Charles H. Bell, of Washington,	1
Auxiliary Society, Frederick county, Md. per H. Doyle, Esq.	101 70
Rev. Thos. Clinton, Greensborough, Alabama,	13
— Js. C. Barnes, Lancaster, Pa.	1
Grand Jury, Queen Ann's county, Md. (Coltage Fees) per E. Tilghman, Esq.	12 50
Collections in Rev. J. J. Ostrum's church, Marlborough, New York, 4th July, 1826,	3
Mrs. J. T. N., of Albany, N. York,	10
Collections by the Rev. R. R. Gurley, including	
From Rev. J. H. Linsley, collected from sundry members of the South church and congregation, Hartford, Connecticut,	\$10
From the Pres. congregation in Chester, Orange co. N. Y., per Rev. Mr. Thomas,	10
From a few individuals of Leeds, Kennebec county, Me.	9 50
From Deac Twining, New Haven, Connecticut,	1
From the Rev. Mr. M'Lane, Simsbury, Connecticut,	6
For Repository,	12
	48 50
"Seth Terry now renders an account of monies received by him, as Agent for the American Colonization Society, at Hartford, Connecticut.	
1825. Dec. 8. Burlington, monthly concert, 4th July,	\$2
1826. July 15. Colebrook, Dr. Lee's congregation, 4th July,	21 76
„ 20. Torrington, 4th July,	5 50
„ 29. Berlin, New Britain Society, 4th July,	5 63
Aug. 9. East Windsor, North Society, do.	15 95
Oct. 11. Abial Brown, Canton,	1
„ 31. Cornwall, 1st Eccl. Society, 4th July,	17 68
Dec. 25. A friend, in Simsbury,	6
	75 52
Ded. postage,	19
Hartford, May 3d, 1827.	75 33
Paid the above over to Rev. R. R. Gurley.	
SETH TERRY, Agent."	\$479 03

	<i>Amount brought forward,</i>	\$479 03
Received from Rev. E. Gillet, D. D.		
Contributions to the American Colonization Society, from July 31, to Dec. 31, 1826.		
Castine, contribution,	\$21 50	
individuals, 1 dollar each,	8	
Bangor, by ladies, to constitute Rev. Swan L. Pomroy member for life of the American Col. Society,	30	
Warren, contribution,	13	
Eastport, do.	7 65	
W. G.	1	
Lady,	4	
Machias, E.—Judge Dickinson,	3	
Individuals, \$1 each,	6	
,, W.—Deacon Crooker,	2	
Lady,	1	
Sullivan, contribution,	5 77	
Bluehill, Rev. J. Fisher,	1	
Surry, Rev. P. Nourse,	5	
Prospect, contribution,	10 14	
Belfast, do.	7 36	
also, (on 4th July) after an Address by Mr. Wales of the Bangor Theological Seminary,	9	
Camden, contribution,	5 77	
Nobleborough, do.	2 65	
Lady,	25	
Albion, (collected on 4th July)	3 50	
Winthrop, from Messrs. A. Barret and S. C. Lee, \$15, they having previously paid the same sum, acknowledged at the Treasury, in all \$30, to constitute their Pastor, Rev. David Thurston, member for life,	15	
Bath, from ladies of S. Parish, to constitute their Pastor, Rev. Seneca White, life member,	30	
		<hr/>
		192 59
Some payments, as yet only in part, for Life Membership, not included in the above.		
E. GILLET, <i>Agent A. C. S. for Maine.</i>		<hr/>
		\$671 62
		<hr/>

Errata.

In the last number, page 79, for "Mesurado," read *Montserado*; and page 94, for "Monroe," read *Monrovia*.

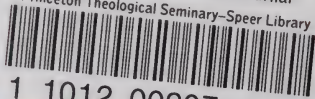


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African Repository and Colonial Journal

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